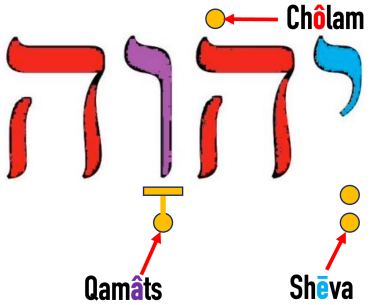
יְהוָֹה

The 'Hidden' & the 'Forgotten' Name of God:

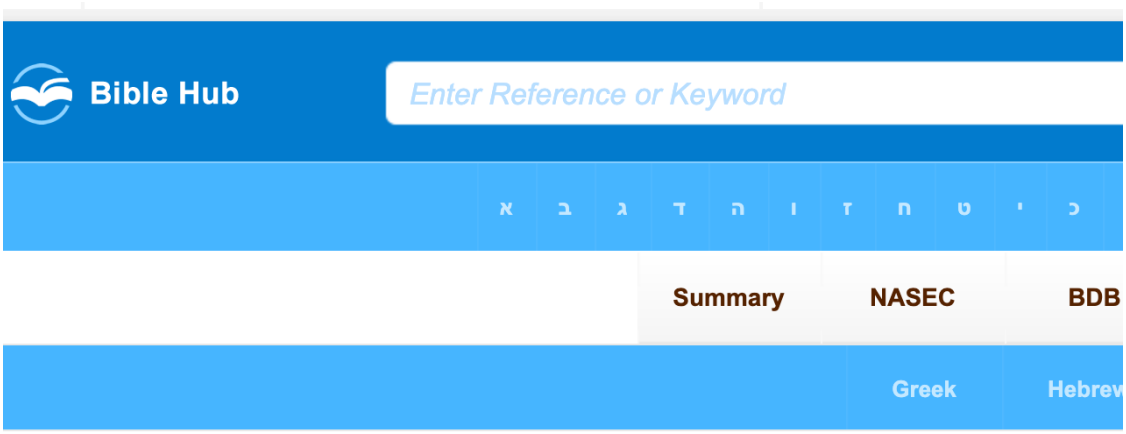
Why the God of the Bible Cannot Be the Allah of the Quran
(the final evidence that puts the last nail in the Coffin of Islam)



The 3 vowels used in Hebrew for the 4 letter tetragramatton word YHVH (יְהוָֹה) are Sheva(short) Yē, Cholam (long) Hô & Qamats (Long) Vâ

It is Pronounced: YēHôVâH (יְהוָֹה)

NOT Yahweh / NOT Jehovah



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Strong's Concordance

Yhvh: the proper name of the God of Israel

Original Word: יְהוָֹה

Part of Speech: Proper Name

Transliteration: Yhvh

Phonetic Spelling: (yeh-ho-vaw')

Definition: the proper name of the God of Israel

How the Jews in the 12th Century were taught to mis-pronounce 'Yehovah' as 'Adonia' & 'Elohim'

יהוה This is the original Yod, Hey, Vav, Hey Consonants without Vowels (So Unpronounceable)

יְהוָֹה This is Yod, Hey, Vav, Hey Consonants with Vowels = Yehovah (So pronounceable)

אֲדֹנָי This is Adonai with Consonants and Vowels similar to Yehovah

RULE: The Jews were taught that whenever they see the word יהוה with Vowels similar to Adonai, they should pronounce יהוה as Adonai !!

How the Jews in the 12th Century were taught to mis-pronounce 'Yehovah' as 'Elohim'

יְהוִֹה This is Yod, Yeh, Vav, Hey Consonants with Vowels similar to Elohim

אֱלֹהִים This is Elohim with Consonants and with Vowels

RULE: The Jews were taught that whenever they see the word יהוה with Vowels similar to Elohim, they should pronounce יהוה as Elohim !!

- God’s personal name in the Bible
- “I am Yehovah. That is My Name.” – Isaiah 42:8
- A Name Missing from Islam
- Yeshua is Yehovah in the Flesh
- The Name That Was Hidden, Now Revealed Again
- Islam has several categories of sacred and authoritative writings.
- Allah: A Schizophrenic Deity Who Worships Himself?
- Allah Worships with the Qur’an:
- Whom Does Allah Worship and Pray To?
- Redefining Worship
- Allah Commands Worship of Adam – His Visible Image
- Allah Commands Idolatrous Stone-Veneration
- The Hidden Name: Yehovah and Its Absence in Islamic Scripture
- Why Islam Never Used Yehovah
- Global Muslim Population: 2024 Estimate

God's personal name in the Bible

These are the Divine names which appear in the original Hebrew Scriptures:

1. YēHôVâH [YHVH יְהוָה] Anglicized & translated as 'the LORD'
2. Elohim [אֱלֹהִים] Anglicized & translated as 'God'
3. Yeshua HaMashiach [~~Jesus Christ~~ ישוע המשיח] Anglicized & translated as 'Jesus Christ'
4. Spirit [Ruach רוּחַ] 'Spirit'
5. Father [Abba אַבָּא]

The Hebrew name YHVH (יְהוָה) is the most sacred personal name of God in the Bible. It is also known as the tetragrammaton, which means "the four-lettered name." The exact meaning of YHVH is generally understood to be related to the Hebrew verb "hayah" (הָיָה), which means "to be." Some scholars believe that YHVH means "I am who I am" or "He is who He is," while others believe that it means "He causes to be" or "He brings into existence."

In the Bible, the name YHVH is used extensively, appearing over 6,828 times in the Hebrew Old Testament (Tanakh). It is used in a variety of contexts, including:

- The revelation to Moses: "And God said to Moses, 'I Am Who I Am.' And he said, 'Thus you shall say to the Israelites, "I Am has sent me to you."'" (Exodus 3:14).
- The covenant with the Israelites: "I am YHVH your God, who brought you out of the land of Egypt, out of the house of slavery" (Exodus 20:2).
- The prophetic declarations of judgment and salvation: "For I am YHVH, your God, the Holy One of Israel, your Savior" (Isaiah 43:3).

The use of YHVH emphasizes God's self-existence, eternity, and immutability. It is a name that reminds us of God's power and authority, as well as his faithfulness and covenant with his people.The Hebrew word "YHVH" (יהוה) is one of the most significant and sacred names in Judaism. It is the name of God as revealed to Moses in the Book of Exodus. The name is considered so holy that it is not spoken aloud in traditional Jewish practice, and instead, substitutes such as "Adonai" (Lord) or "Hashem" (name) or even "Elohim" (God) are used.

Regardless of its precise meaning, the name "YHVH" carries profound significance in Judaism. It represents the transcendent, unknowable nature of God, the source of all creation and the ultimate authority over existence. The reverence and silence surrounding the name underscore its sacredness and emphasize the awe and respect due to God.

Isaiah 44:6: "This is what Yehovah says, Israel's King and Redeemer (v'go'alo), Yehovah Tzeva'ot (Almighty): I am the first and I am the last; apart from me there is no Elohim (God).

Isaiah 44:6 – Significance and Analysis

1. **Affirmation of God's Sovereignty**
    a. God declares Himself as the only true God, ruling over all things.
    b. The title "King of Israel" emphasizes His rulership over His chosen people.
    c. The title "Yehovah of Hosts" (Yehovah Tzeva'ot) refers to His command over heavenly armies, symbolizing power and divine authority.
2. **The Uniqueness of God (Monotheism)**
    d. The phrase "I am the First and I am the Last" emphasizes God's eternal existence, a clear refutation of polytheism.
    e. This is a foundational verse in Jewish theology, affirming that Yehovah alone is God, unlike the idols that Israel was tempted to worship.
3. **Connection to the New Testament – Jesus as Yehovah**
    f. In Revelation 1:17, 2:8, and 22:13, Jesus (Yeshua) uses the exact same phrase: "I am the First and the Last, the Alpha and the Omega."
    g. This directly connects Jesus to the divine identity of Yehovah, affirming His deity.
    h. It indicates that Jesus is not just a messenger, but Yehovah Himself.
4. **God as the Redeemer**
    i. The phrase "His Redeemer" (v'go'alo) points to God's role in delivering Israel, both in a historical sense (from Egypt, Babylon) and in a future Messianic sense.
    j. This concept is fulfilled in Yeshua, who redeems humanity through His sacrifice.
5. **Anti-Idolatry Message**
    k. The surrounding context of Isaiah 44 ridicules idol worship, contrasting the true and living God with lifeless idols (Isaiah 44:9-20).
    l. It warns Israel against trusting in man-made gods and calls them back to worship the one true Yehovah.

Isaiah 44:6 is a powerful declaration of God's eternal nature and exclusive divinity. It:

1. Affirms monotheism – Yehovah alone is God.
2. Declares God's sovereignty – He is the First and the Last.
3. Foreshadows the Messiah – The phrase is later applied to Jesus in Revelation.
4. Rejects idolatry – Contrasting the true God with false gods.

Isaiah 45:22,23:

"Turn to me and be saved, all you ends of the earth; for I am God, and there is no other. By myself I have sworn, my mouth has uttered in all integrity a word that will not be revoked: Before me every knee will bow; by me every tongue will swear.

Significance

This passage is a powerful declaration of God's sovereignty over all nations. The phrase "every knee shall bow, every tongue shall swear" is later referenced in Romans 14:11 and Philippians 2:10-11, where it is applied to Jesus (Yeshua), confirming His divinity.
This passage strongly affirms monotheism and God's ultimate authority.

Evidence That "Father" Refers to Yehovah (YHWH):

1) **Jewish Understanding of God as Father:** In the Old Testament (Tanakh), **YHWH is called "Father"** in a metaphorical and relational sense.

- **Deuteronomy 32:6** – *"Is this how you repay **YeHOVAH**, O foolish and unwise people? Is He not your Father who has bought you?"*
- **Isaiah 63:16** – *"You, O **YeHOVAH**, are our Father, our Redeemer from of old is Your name."*
- **Isaiah 64:8** – *"But now, O **YeHOVAH** You are our Father; we are the clay, and You our potter."*

2) **Jesus' Consistent Teaching on "Father" Referring to YHWH**

- Jesus often prayed to and spoke of **His Father as the same God of Israel, YHWH.**
- **John 17:3** – *"And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent."*

- **John 20:17** – *"I ascend to My Father and your Father, and My God and your God."* (Clearly referring to YHWH)

3) **The Lord's Prayer Context in Matthew & Luke**
- Jesus taught this prayer to His Jewish disciples, who understood **"Father" as referring to YHWH.**
- The phrase **"Hallowed be Your name"** (Matthew 6:9) shows reverence for the divine name, which in the Hebrew Scriptures is YHWH.
- **"Your kingdom come"** refers to **God's Messianic rule**, long prophesied by YHWH through the prophets.

A few verses confirming that the personal name of the God of the Bible is Yehovah.

- Gen 4:26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon **the name of Yehovah.**
- Gen 12:8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto Yehovah, and called upon **the name of Yehovah**.
- Gen 13:4 Unto the place of the altar, which he had made there at the first: and there Abram called on **the name of Yehovah**.
- Gen 15:7 And he said unto him, I am **Yehovah** that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.
- Gen 18:14 Is any thing too hard for **Yehovah**? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.
- Isa 42:8 **I am Yehovah**: that's my name: and my glory will I not give to another, neither my praise to graven images.
- Exo 20:2 **I am Yehovah** thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
- Jer 16:21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that **my name is Yehovah**.
- Exo 6:6 Wherefore say unto the children of Israel, **I am Yehovah**, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:
- Exo 3:15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, **Yehovah** God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: **this is my name for ever**, and this /s my memorial unto all generations.
- Eze 39:7 So will I make **my holy name** known in the midst of my people Israel; and I will not let them pollute **my holy name** any more: and the heathen shall know that **I am Yehovah**, the Holy One in Israel.
- Lev 19:12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: **I am Yehovah**.
- 1Sa 7:9 And Samuel took a sucking lamb, and offered it fora burnt offering wholly unto **Yehovah**: and Samuel cried unto **Yehovah** for Israel; and Yehovah heard him.
- 1 Ki 18:37 Hear me, 0 **Yehovah**, hear me, that this people may know that **thou art Yehovah** God, and that thou hast turned their heart back again.
- Jon 2:2 And said, I cried by reason of mine affliction unto **Yehovah**, and he heard me; out of the belly of hell cried I, and thou heardest my voice.
- 1Ch 16:8 Give thanks unto **Yehovah**, call upon his name, make known his deeds among the people.
- Psa 105:1 O give thanks unto **Yehovah**; call upon his name: make known his deeds among the people.
- Zep 3:9 For then will I turn to the people a pure language, that they may all call upon **the name of Yehovah**, to serve him with one consent.
- Lam 3:55 I called upon **thy name, O Yehovah**, out of the low dungeon.
- 2Sa 22:4 I will call on **Yehovah**, who is worthy to be praised: so shall I be saved from mine enemies.
- Psa 18:3 I will call upon **Yehovah**, who is worthy to be praised: so shall I be saved from mine enemies.
- 1Ki 18:24 And call ye on the name of your gods, and I will call on **the name of Yehovah**: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

- 2Ki 5:11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on **the name of Yehovah** his God, and strike his hand over the place, and recover the leper.
- Psa 99:6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon **Yehovah**, and he answered them.
-

Psalm 116:12–17 (Parallel Layout)

Hebrew	Transliteration	English
מָה-אָשִׁיב לַ**יהוָה**; כָּל-תַּגְמוּלוֹהִי עָלָי.	Mah-’āshîv la-**Yehovah**; kol-tagmûlōhî ʿālay.	How can I repay unto **Yehovah** all His bountiful dealings toward me?
כּוֹס-יְשׁוּעוֹת אֶשָּׂא; וּבְשֵׁם **יְהוָה** אֶקְרָא.	Kos yĕshuʿot essā’; u-vĕshem **Yehovah** eqrā’.	I will lift up the cup of salvation, and call upon the name of **Yehovah**.
נְדָרַי לַ**יהוָה** אֲשַׁלֵּם; נֶגְדָּה-נָּא לְכָל-עַמּוֹ.	Nĕdarai la-**Yehovah** ashalēm; negdah-nā lĕkhol-ʿammō.	My vows will I pay unto **Yehovah**, yea, in the presence of all His people.
יָקָר בְּעֵינֵי **יְהוָה**; הַמָּוְתָה לַחֲסִידָיו.	Yāqār bĕʿēnēi **Yehovah**; hammāvetā laḥasidāv.	Precious in the sight of **Yehovah** is the death of His saints.
אָנָּה **יְהוָה** כִּי-אֲנִי עַבְדֶּךָ; אֲנִי-עַבְדְּךָ בֶּן-אֲמָתֶךָ; פִּתַּחְתָּ לְמוֹסֵרָי.	Ānnā **Yehovah**, ki-’anī ʿavdekhā; ’Anī ʿavdekhā, ben-’ămātekhā; pittachta lĕmosĕrāy.	I beseech Thee, O **Yehovah**, for I am Thy servant; I am Thy servant, the son of Thy handmaid; Thou hast loosed my bands.
לְךָ אֶזְבַּח זֶבַח תּוֹדָה; וּבְשֵׁם **יְהוָה** אֶקְרָא.	Lĕkha ezbaḥ zevaḥ todāh; u-vĕshem **Yehovah** eqrā’.	I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of **Yehovah**.

“I am Yehovah. That is My Name.” – Isaiah 42:8

The importance of the divine name YHVH (יהוה, often vocalized as Yehovah)

Muhammad claimed to be continuing the divine revelation of the Bible, as seen in Quran, Surah 3:3: “He has revealed to you the Book with truth, confirming what came before it, as He revealed the Torah and the Gospel.”

This was no minor claim. If true, Islam must harmonize with the God of Abraham, Isaac, and Jacob, the God of the Bible. But a closer look reveals a foundational contradiction that changes everything.

The Name Above Every Name: Yehovah

In the Bible, God doesn’t just call Himself “God” (a title). He reveals His name: Exodus 3:14-15 “I AM WHO I AM… Yehovah… This is My name forever.”

This sacred name, YHVH (Yehovah), is used over 6,800 times in the Old Testament. It’s not a vague term like “God” or “Lord.” It is God’s personal, eternal, covenant name.

God’s Name Embedded in His People

This name is so sacred, it’s even embedded in the names of His prophets and people.

For example:

Elijah (אֵלִיָּהוּ) - "My God is Yehovah" or "Yehovah is God"
Jeremiah (יִרְמָיָהוּ) - "Yehovah will exalt" or "Yehovah will uplift"
Isaiah (יְשַׁעְיָהוּ) - "Yehovah is salvation" or "Salvation of Yehovah"
Hezekiah (חִזְקִיָּהוּ) - "Yehovah strengthens" or "Strength of Yehovah"
Abijah (אֲבִיָּה) - "My father is Yehovah" or "Yehovah is my father"
Azariah (עֲזַרְיָה) - "Yehovah has helped" or "Yehovah is my helper"
Jehoiachin (יְהוֹיָכִין) - "Yehovah establishes" or "Yehovah will fortify"
Tobiah (טוֹבִיָּה) - "Yehovah is good" or "Yehovah is my goodness"
Zechariah (זְכַרְיָה) - "Yehovah remembers" or "Yehovah has remembered"
Zephaniah (צְפַנְיָה) - "Yehovah has hidden" or "Hidden by Yehovah"
Uriah (אוּרִיָּה) - "Yehovah is my light" or "Yehovah is my fire"
Obadiah (עֹבַדְיָה) - "Servant of Yehovah" or "Worshiper of Yehovah"
Nehemiah (נְחֶמְיָה) - "Comforted by Yehovah" or "Yehovah has comforted"
Jonathan (יְהוֹנָתָן) - "Yehovah has given" or "Gift of Yehovah"
Joel (יוֹאֵל) - "Yehovah is God" or "Yehovah is the Lord"
Josiah (יֹאשִׁיָּהוּ) - "Yehovah supports" or "Yehovah heals"
Joshua (יְהוֹשֻׁעַ) - "Yehovah is salvation" or "Yehovah saves"

Even Yeshua’ name, divinely given (Matthew 1:21), contains “Yah” – declaring: “Yehovah saves.”

This is the heartbeat of the Bible: Yehovah came in the flesh to redeem us.

A Name Missing from Islam

Yet, this eternal name of God, Yehovah is completely absent from the Qur'an, Hadith, and Islamic tradition. Muhammad never uses "Yehovah" (YHVH) even once. Instead, he introduces "Allah", a generic title meaning "The God." Even among Islam's 99 names of Allah, not one is Yehovah, nor does any carry its unique covenantal meaning.

Despite claiming to affirm the Torah and Gospel, Muhammad replaced the revealed name of God with a different identity altogether.

Why This Matters

If someone claims to continue a divine message, yet forgets or replaces the very name of the Sender, is the message truly from the same God?

This isn't a small doctrinal point, it strikes at the very identity of God Himself.

- John 17:6 "I have manifested Your name to the people whom You gave Me out of the world."

- Philippians 2:9-11 "…at the name of Yeshua every knee should bow… and every tongue confess that Yeshua Christ is Lord…"

Yeshua is Yehovah in the Flesh

From Genesis to Revelation, one truth is clear: Yehovah has revealed Himself. He walked among us. His earthly name is Yeshua.

Islam, by rejecting this name and the One it points to, cannot be a continuation of Biblical revelation. Rather, it introduces a different deity with a different message.

Acts 4:12 “Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.”

The Hidden Name: Yehovah and Its Absence in Islamic Scripture

The Quran, regarded by Muslims as the final divine revelation, frequently refers to the God of Abraham, Moses, and Jesus, and identifies Christians and Jews as “People of the Book.”

However, a striking omission in the entire corpus of Islamic scripture including the Quran and Hadiths is the personal name of God revealed in the Hebrew Bible: YHVH (יהוה), commonly pronounced as Yehovah.

Yehovah in the Hebrew Bible and Septuagint

The name Yehovah appears 6,828 times in the Hebrew Old Testament. In early Jewish tradition, Yehovah was considered too holy to pronounce. To avoid misuse (based on commandments like Exodus 20:7), it was substituted with “Adonai” (Lord) when read aloud. This practice intensified after the destruction of the Second Temple (70 AD) and during Jewish dispersion, as fear of persecution made public use of the divine name dangerous.

In the Septuagint (LXX) the Greek translation of the Hebrew Bible from 250–150 BC, Yehovah was translated as “Kyrios” (Greek: Lord), further concealing the original name. This was echoed in the Greek New Testament, which, despite heavy references to the Old Testament, used “Kyrios” instead of restoring YHVH, partly due to the influence of the Septuagint and the Hellenized Jewish world.

Why Islam Never Used Yehovah

By the 9th century AD, when Islam emerged in the Arabian Peninsula, the name Yehovah had already been hidden for centuries from common usage, even among Jews and Christians.

The Quran refers to Allah (an Arabic word for God) and recognizes Jewish prophets and Jesus (Isa), but never once uses Yehovah. It's probable that Muhammad encountered Jews and Christians who themselves had ceased to use or teach the name Yehovah openly. Thus, Islam inherited a theology in which God was referenced by titles (like "the Merciful," "the Creator") but not by the covenantal name revealed in the Hebrew Bible.

Theological Implication

This obscuring of Yehovah has had lasting consequences:
Jews, fearing desecration of the name and persecution, hid it.
Christians, following the Septuagint tradition, translated it away.
Islam, coming centuries later, never received or included it.

As a result, the personal name by which God revealed Himself to Moses at the burning bush (Exodus 3:14–15) Yehovah, became one of the best-kept spiritual 'secrets' in religious history.

The disappearance of the name Yehovah from mainstream religious texts was not accidental, but the outcome of linguistic shifts, reverential fear, sociopolitical pressures, and translation choices across centuries.

The Name That Was Hidden, Now Revealed Again

For centuries, the sacred name YHVH (Yehovah), the covenant name of the God of Israel, appeared 6,828 times in the Hebrew Old Testament and over 1,000 times in the Hebrew New Testament. Yet curiously, this most sacred name is entirely absent from the Quran and from the broader Islamic vocabulary.

After the destruction of the Second Temple and the dispersion of the Jewish people, deep fear of persecution led the rabbis to stop uttering the name YHVH, replacing it instead with "Adonai" (Lord/Master). Later, when the Hebrew Bible was translated into Greek (the Septuagint, 3rd century BC), YHVH was replaced with "Kyrios", again meaning "Lord." This substitution was repeated in the Greek New Testament, further veiling the divine name from the world.

As a result, for nearly 2,000 years, the name Yehovah was hidden, camouflaged from public knowledge and worship. When Islam arose in the 7th century AD, it referenced "the God of Abraham," "the God of Moses," and "the People of the Book," but never used the revealed name: Yehovah. It was missing entirely from Islamic texts.

But Now… the Name is Being Uncovered Again

In recent years, ancient Hebrew manuscripts of the New Testament, especially those preserved among the Jewish believers in Jesus (Yeshua), have restored the sacred name Yehovah in hundreds of places. This is a prophetic rediscovery at a time when the world is watching the Middle East with intense focus and expecting prophetic signs to unfold.

Could this be the generation when:

- The Jews boldly proclaim the Name that was once hidden and recognize that Yeshua is Yehovah?
- Christians will declare with clarity and conviction that Yeshua is not just Messiah but Yehovah in the flesh?
- Will the Jews and Christians be bold and read the scriptures accurately and proclaim Yehovah's name as in Psalm 23 "Yehovah is my Shepherd …" and Psalm 103 "Bless Yehovah my Soul…" etc.
- And even the Islamic world awakens, realizing the vital truth they missed, that the God they sought to worship was Yehovah, and that Yeshua is the true Savior?

It's All Coming Together

We are witnessing an unveiling. A convergence of truth. A moment when the nations, long divided by theology and history, are being confronted by the undeniable truth of the Name.

"That at the name of Yeshua, every knee shall bow, in heaven, on earth, and under the earth…", Philippians 2:10 And we now know what that name truly represents: Yehovah Saves.

Let us watch and pray. The days ahead may be turbulent, but the Name above all names is shining again, not hidden, but revealed.

Islam has several categories of sacred and authoritative writings.

Here's a list of the main Islamic texts, divided by their importance and function.

Not one of them mentions the name Yehovah !!

1. The Qur'an - The Primary Sacred Text

This is believed by Muslims to be the literal word of God (Allah) revealed to the Prophet Muhammad over 23 years.
Language: Classical Arabic
Divisions: 114 chapters (suras), over 6,000 verses (ayahs)
Authority: The highest and most foundational authority in Islam.
Role: Guide for belief, worship, ethics, law, and personal conduct.

2. Hadith – Sayings and Actions of Prophet Muhammad

These are reports about what the Prophet said, did, approved, or disapproved of.

Purpose: Elaborates and explains the Qur'an and forms the basis of Sunnah (the Prophet's tradition).

Parts of a Hadith:

- Isnad (chain of narrators)
- Matn (actual text)

Major Collections:

- Sahih al-Bukhari (believed by most Sunnis as the most authentic)
- Sahih Muslim
- Sunan Abu Dawood
- Jami` at-Tirmidhi
- Sunan an-Nasa'i
- Sunan Ibn Majah

These six are called the Kutub al-Sittah (The Six Major Books).

3. Sunnah – Practice and Way of the Prophet

- These are the Prophet's lifestyle, habits, and customs.
- Preserved through: Hadith literature

Role: Second only to the Qur'an in guiding Islamic life.

4. Sirah – Biographies of Prophet Muhammad

These are detailed biographies of Muhammad's life, especially by early Muslim historians.

- Most famous: Sirat Rasul Allah by Ibn Ishaq, edited by Ibn Hisham.

Purpose: Context for understanding the Qur'an and Hadith.

5. Tafsir – Qur'anic Exegesis / Commentary

These are scholarly interpretation of the Qur'an's verses.
Purpose: To explain complex passages, linguistic issues, historical context.
Famous Tafsirs:

- Tafsir al-Tabari
- Tafsir al-Qurtubi
- Tafsir Ibn Kathir

6. Fiqh – Islamic Jurisprudence

These are scholarly interpretation of Islamic law based on Qur'an and Hadith.
Divided into:

- Usul al-Fiqh (principles of law)
- Furu' al-Fiqh (branches – practical rulings)
- Major schools (Madhhab):
- Hanafi, Maliki, Shafi'i, Hanbali (Sunni)
- Ja'fari (Shia)

7. Shia-Specific Texts

In addition to the Qur'an, Shia Muslims also emphasize:

- Hadith collections of the Twelve Imams
- Nahj al-Balagha – Sermons and letters of Imam Ali
- Al-Kafi – Hadith collection by al-Kulayni
- Tawhid by Shaykh al-Saduq

8. Kalam – Islamic Theology

These are rational discussions of theological issues.

- Key works: Texts by scholars like Al-Ghazali, Fakhr al-Din al-Razi, etc.

9. Sufi Writings – Mystical Literature

Includes:

- Al-Risala al-Qushayriyyah
- Mathnawi by Rumi
- Al-Hikam of Ibn Ata Allah

Focuses on inner spiritual life and closeness to God.

Additional Notes:

- Qur'an is the only text considered absolutely divine and unchanged in both Sunni and Shia Islam.
- Hadith collections differ slightly between Sunni and Shia sects.
- Shia Islam also regards the "Usul al-Kafi" and other collections as part of their core hadith literature (9th–10th century AD).

There are also multiple qirā'āt (readings) and transmissions of the Qur'an exist. These are not different "versions" in the sense of different content or teachings, but rather variations in pronunciation, diacritics, and recitation rules that developed through oral transmission — all believed by Muslims to be valid and divinely sanctioned modes of recitation.

10. Khalaf al-ʿĀshir - Ishāq, Idrīs - 844 AD Also a transmitter of Hamzah.

Special Focus: Ḥafs ‘an ‘Āṣim

- Recitation of ʿĀṣim ibn Abī al-Najūd (d. 745 AD)
- Transmitted by Ḥafs ibn Sulaymān (d. 796 AD)
- Became standard under Ottoman Empire print in 1924 Cairo edition.
- Today, used by 90%+ of Muslims globally, including in most of the Muslim world outside of North/West Africa.

The Ḥafṣ ’an ’Āṣim version of the Qur’an — the most widely used Qur’anic recitation today — was officially adopted and printed by the Kingdom of Saudi Arabia (KSA) in 1985 through the King Fahd Complex for the Printing of the Holy Qur’an in Medina.

Allah: A Strange Deity Who Worships Himself?

A Critical Examination of Qur'anic and Hadith Texts in Light of Islamic Monotheism.

Muslims frequently assert that Islam represents the purest and strictest form of monotheism—superior to both Christianity and Judaism. However, a close examination of the Qur'an and authentic Hadith literature reveals an unexpected theological problem: Allah is depicted as praying, worshiping, and even interceding in ways similar to his creation. This paper analyzes these primary texts, addresses common Muslim objections, and contrasts these concepts with Trinitarian theology.
Islamic theology proclaims the absolute unity of Allah (tawhid), rejecting any notion of multiplicity within the divine nature. Muslims often argue that the Christian concept of the Trinity compromises monotheism. Yet, when we turn to the Qur'an and Hadith, we find descriptions of Allah engaging in activities such as praying, interceding, and joining with angels in invoking blessings, actions typically associated with worshipers rather than the deity being worshiped.

This study raises a pressing question: If Allah is an undivided singular being, to whom does he pray? And why does he intercede?

According to the Qur'an – Allah prays! To whom?

The Qur'an explicitly states that Allah prays (Arabic: yuṣallī) for believers: "He it is who prays (yuṣallī) for you and His angels too, to bring you forth out of the darkness into the light, for He is merciful to the believers." (Qur'an 33:43)[1]

The verb used here is yuṣallī, from the root ṣ-l-w, which is the same root used for Muslim ritual prayer (ṣalāh). If Allah is the one who guides, why does he need to pray in order to guide? The Qur'an also asserts that Allah misleads and guides as he wills (Qur'an 14:4; 6:125).[2]

Further, Allah prays for Muhammad (WOW):

"Indeed, Allah and His angels pray for the Prophet. O you who believe! Pray for him and greet him with peace." (Qur'an 33:56)[3]

If Allah is self-sufficient (al-Ṣamad, Qur'an 112:2), why would he need to engage in prayer alongside his creatures?

Hadith: Allah Joins Creation in Prayer

The Hadith corpus goes even further, stating that Allah prays along with angels and all creatures for those who teach good: "Indeed, Allah and His angels, the inhabitants of the heavens and the earth, even the ant in its hole, and even the fish, pray for blessings on the one who teaches people good." Jami' al-Tirmidhi, Hadith no. 2685[4]

This statement puts Allah in the same category as angels, ants, and fish—all praying together for a human being.

Allah Intercedes (Like his Creatures!)

According to the Qur'an, all intercession belongs to Allah (Qur'an 39:44).[5] However, the Hadith reveals that after the prophets, angels, and believers finish interceding, Allah himself intercedes: "Then the prophets and angels and the believers will intercede, and (last of all) the Almighty will say: 'Now remains My intercession.'" Sahih al-Bukhari, Hadith no. 7439[6]

This creates a theological dilemma: If Allah intercedes, to whom does he intercede? Himself?

Muslim Objection: "Salla Means Mercy"

A common Muslim defense is that the Arabic term ṣalāh (صلاة) when applied to Allah means "mercy" or "blessing," not prayer. However:
The Qur'an distinguishes between ṣalawāt (prayers) and raḥmah (mercy): "Upon them are the prayers from their Lord, and mercy…" (Qur'an 2:157).[7]
Leading Muslim jurists, such as Qadi 'Iyad, acknowledge the difference between ṣalāh (prayer) and baraka (blessing).[8]
Lane's Arabic-English Lexicon lists the primary meaning of ṣallā as "he prayed", and does not give "mercy" as an inherent meaning.[9]

Therefore, the claim that Allah's ṣalāh equals mercy lacks linguistic and textual support.

Trinitarian Coherence vs. Islamic Dilemma

Christians affirm that God is Triune, Father, Son, and Holy Spirit. Intercession and communication within the Trinity make sense because the Persons share one divine essence while remaining distinct.

Scripture says:

- "Christ Jesus… is at the right hand of God and is interceding for us." (Romans 8:34)
- "He always lives to make intercession for them." (Hebrews 7:25)

In contrast, Islam teaches that Allah is a single, undivided person. If so, Allah praying, blessing, and interceding becomes logically incoherent—unless one accepts that Allah is dialoguing with himself, which borders on theological schizophrenia.

Conclusion

The Qur'an and Hadith clearly depict Allah as praying, blessing, and interceding, functions incompatible with the Islamic claim of pure monotheism and Allah's absolute self-

sufficiency. This forces Muslims into a dilemma: either accept that Allah engages in acts resembling worship, or concede that these texts undermine the Islamic concept of divine unity.

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Allah Worships with the Qur'an: A Theological Dilemma

One of the central acts of worship in Islam is the recitation of the Qur'an. The Islamic scriptures themselves emphasize this repeatedly as an integral form of devotion:

"And when the Qur'an is recited, listen to it attentively and remain silent, that you may receive mercy." (Qur'an 7:204, Pickthall)

"Establish prayer from mid-day until the darkness of the night (i.e., the Zuhr, 'Asr, Maghrib, and 'Isha' prayers) and recite the Qur'an at dawn; indeed, the recitation at dawn is ever witnessed. And during the night, pray with it as additional worship for you (O Muhammad)—perhaps your Lord will raise you to a station of praise and glory." (Qur'an 17:78–79, Hilali-Khan)

"With truth We sent it down, and with truth it descended. And We sent you only as a bringer of good tidings and a warner. And [it is] a Qur'an which We have divided so that you might recite it to the people gradually, and We revealed it progressively. Say: 'Believe in it or do not believe.' Indeed, those who were given knowledge before it—when it is recited to them—they fall upon their faces in prostration, saying: 'Glory to our Lord! Surely, the promise of our Lord is fulfilled.' And they fall upon their faces weeping, and it increases them in humility." (Qur'an 17:105–108, Pickthall)

"Recite what has been revealed to you of the Book and establish prayer; indeed, prayer restrains from immorality and wrongdoing. And the remembrance of Allah is greater." (Qur'an 29:45, Arberry)

"Indeed, those who recite the Book of Allah, establish prayer, and spend from what We have provided for them secretly and openly can expect a trade that will never perish." (Qur'an 35:29, Hilali-Khan)

"O you wrapped in garments! Stand all night except a little—half of it or a little less or a little more—and recite the Qur'an in a slow, measured tone." (Qur'an 73:1–4, Hilali-Khan)

"Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night—or half of it or a third of it—and so do a group of those with you. And Allah determines the night and the day. He knows that you will not be able to keep it up, so He has turned to you in mercy. So recite as much of the Qur'an as may be easy for you." (Qur'an 73:20, Hilali-Khan)

Clearly, the Qur'an positions its recitation as a profound act of worship. This is confirmed by Hadith and classical scholarship: "The best act of worship of my nation is the recitation of the Qur'an." Reported by An Nu'man ibn Bashir and Anas (Fadailul Qur'an of Abu Nu'aym; see Al Mughni 'An Hamlil Asfar, Hadith 860)[1]

Ibn Taymiyyah likewise affirms: “A thing that has been sent down from Allah and recorded from cover to cover… its recitation is an act of worship.” (Ibn Taymiyyah, Sharh al-‘Aqeedah al-Wasitiyyah, p. 118)

Even modern Islamic scholarship, such as Ingrid Mattson, acknowledges that Qur’anic recitation, especially at night, was the foundation of early Muslim devotion before the five daily prayers were institutionalized.[2]

Allah Himself Recites the Qur’an Before Creation

This is where the issue becomes theologically problematic for Muslims: Hadith narrations report that Allah Himself recited parts of the Qur’an long before the creation of the heavens and the earth—performing what is considered the greatest act of worship.

“A thousand years before creating the heavens and the earth, Allah recited Ta-Ha and Ya-Sin. When the angels heard the recitation, they said: ‘Happy are the people to whom this comes down, happy are the minds which carry this, and happy are the tongues which utter this.’” Reported by Abu Hurayrah, transmitted by al-Darimi (see Mishkat al-Masabih, Book 8, Hadith 39)[3]

This Hadith—affirmed in multiple sources—presents Allah reciting His own speech in a devotional context, an act that Islamic tradition identifies as a supreme form of worship. If recitation of the Qur’an is worship, then Allah was engaged in worship before creation, making Him the original Qur’an reciter.

The Theological Implication

If reciting the Qur’an is worship (as Islamic sources unanimously teach) and Allah Himself recited it prior to creation, this raises critical questions:

- To whom was Allah worshiping?
- Does this imply that Allah performs acts of devotion toward Himself?

These questions challenge the Islamic claim of pure, undivided monotheism and underscore the internal inconsistencies in Islamic theology regarding divine self-sufficiency and worship.

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3. Mishkat al-Masabih, Book 8, Hadith 39; see also Al-Tirmidhi Hadith 660.

Whom Does Allah Worship and Pray To?
A Theological Dilemma

Islamic scripture and tradition present a profound theological problem: the Qur'an repeatedly affirms that Allah prays—not just sends blessings, but actually performs the act of ṣalāh (prayer). This act is the same term used for Muslim devotion, creating an unavoidable question: Whom does Allah pray to?

The Qur'an Explicitly States That Allah Prays

The following verses employ the Arabic verb ṣallā (يُصَلِّي), meaning "to pray"—the same root as in Muslim ritual prayer (ṣalāh): "They are those on whom are the prayers (ṣalawāt) from their Lord and mercy; it is they who are guided." (Qur'an 2:157)

"He it is Who prays (yusallī) for you, and His angels too, to bring you out of darkness into light. And He is Merciful to the believers." (Qur'an 33:43, Palmer)

"Indeed Allah and His angels pray (yuṣallūna) upon the Prophet. O you who believe! Pray upon him and greet him with peace."
(Qur'an 33:56, Palmer)

The verb yusallī here is unambiguous—it is the same root used for Muslim prayer. Lexically and grammatically, this does not mean "mercy" or "blessings," but an act of devotion. This leads to a fundamental question: If Allah prays, to whom does He pray?

Islamic Tradition Confirms That Allah Prays

The Hadith literature affirms this concept in multiple narrations:

"Allah AND His angels AND the people of the heavens AND the earth, even the ants in their rocks and the fish—pray for blessings on those who teach people good." (Riyad as-Salihin, Book of Knowledge, Hadith 1387)

Another hadith emphasizes the same point: "Indeed Allah, His Angels, the inhabitants of the heavens and the earth, even the ant in its hole, even the fish—say ṣalāt upon the one who teaches the people good." (Jami' at-Tirmidhi, Vol. 5, Hadith 2685)

Even classical exegesis acknowledges this shocking reality. Tafsir Ibn Kathir, commenting on Qur'an 33:56, records an Israelite narrative where Allah Himself answers: "Yes, I do pray, and My angels [pray] upon My prophets and messengers." (Tafsir Ibn Kathir, Q. 33:56)

Another narration preserved in al-Ahadith al-Qudsiyyah states: "My prayer for My servants is that My mercy should precede My anger." (Al-Ahadith al-Qudsiyyah, Hadith 216)

These statements are explicit: Allah admits He prays, and His prayer has a purpose—to enact His will.

The Qur'an as an Eternal Prayer: Allah Worships

Orthodox Sunni Islam teaches that the Qur'an is uncreated and eternal, the very speech of Allah: "Unlike human speech, it is eternal and uncreated." (Al-Tahawi's Creed, Articles 35–36)

This poses another dilemma. Surah al-Fatihah, the opening chapter of the Qur'an, is a prayer of supplication: "You alone we worship, and You alone we ask for help. Guide us on the straight path…" (Qur'an 1:5–6)

If the Qur'an is eternal and uncreated, then this prayer existed before creation—which means someone was praying it in eternity. Since Allah alone existed then, it must be Allah Himself praying: "Guide us on the straight path" (al-sirāṭ al-mustaqīm).

Even more astonishing, the Qur'an states:

"Surely my Lord is on a straight path (inna rabbī 'alā ṣirāṭin mustaqīm)." (Qur'an 11:56)

Thus, Allah is not the straight path, but rather on the straight path, the same path Muslims seek to be guided to. This raises a profound question: If Allah is on the straight path and prays to be guided on it, who is the ultimate Guide?

Who Is the Straight Path? Jesus Christ

The Bible provides the answer. Jesus declared: "I am the Way, the Truth, and the Life. No one comes to the Father except through Me." (John 14:6)

Christ is not merely on the way, He is the Way. Unlike Allah, who is described as being on a straight path, Jesus is the eternal Path and the destination. This means that if Allah prays for guidance to the straight path, he would necessarily be praying to Christ Himself.

Logical Conclusion

Let us put this into a syllogism:

- Premise A: Allah prays to be guided on the straight path (Qur'an 1:6) and is himself said to be on a straight path (Qur'an 11:56).
- Premise B: Jesus Christ is the only true Straight Path (John 14:6).

Conclusion: Therefore, Allah must be praying to the risen Yeshua haMasiach - the only One who can guide to eternal life.

This conclusion is unavoidable if we take the Islamic texts seriously.

Final Appeal

If even Allah needs guidance and prays for it, how can Muslims trust him for salvation?

Turn instead to the One who is the Way, the Truth, and the Life, Jesus Christ, the eternal Son of God. As Scripture declares: “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12)

One of the most striking contradictions within Islam is its strict prohibition of idolatry alongside its endorsement of an unmistakably idolatrous practice: the veneration and kissing of the Black Stone (al-Ḥajar al-Aswad) in the Kaaba.

The Black Stone Ritual in Islamic Sources

The most authoritative Islamic texts confirm that Muhammad himself kissed, touched, and honored the Black Stone, and that Muslims are commanded to imitate him:

Narrated ‘Abis bin Rabia: ‘Umar came near the Black Stone and kissed it and said, “No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah’s Apostle kissing you I would not have kissed you.” (Sahih al-Bukhari, Vol. 2, Book 26, Hadith 667)

Islamic jurisprudence (fiqh) emphasizes the obligatory Sunnah of honoring the stone during ṭawāf (circumambulation of the Kaaba):
Facing the stone, uttering takbir and tahlil.

Touching it with both hands, kissing it, and even placing one’s cheek upon it. If touching it is not possible, kissing the hand after touching it with an object—or even simply pointing toward it.

As al-Hakim reports: “Allah’s Messenger faced the Black Stone, touched it, and then placed his lips on it and wept for a long time. ‘Umar also wept for a long time. The Prophet said: ‘O ‘Umar, this is the place where one should shed tears.’” (Reported by al-Hakim, considered ṣaḥīḥ by him)

Even prominent companions acknowledged the irrationality of the act but submitted blindly: “By Allah! I know that you are a mere stone, and if I had not seen my beloved Prophet kissing you and touching you I would have never done so.” (Reported by Ahmad; cf. Qur’an 33:21)

Bukhari and Muslim also record: “I know that you are a mere stone that can neither harm nor do any good. If I had not seen the Prophet kissing you, I would never have kissed you.” (Sahih al-Bukhari; Sahih Muslim)

Islamic scholars like al-Khatabi justify this by claiming the command is a test of submission, comparing it to Allah’s command for Iblis to bow before Adam. Others rationalize it by citing hadiths such as: “The Black Stone is Allah’s right hand on earth.” (Reported in Islamic tradition, though disputed)

Some jurists even say touching the stone is like shaking hands with Allah, an interpretation bordering on anthropomorphism.

This Is a Pagan Practice Revived

Ironically, the Qur’an condemns pagans for worshiping lifeless objects: “They worship besides Allah things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allah.’” (Qur’an 10:18)

Pre-Islamic Arabs engaged in similar practices:

Narrated Abu Raja al-Utaridi: “We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter…” (Sahih al-Bukhari, Vol. 5, Book 59, Hadith 661)

Thus, Muhammad retained a core feature of Arabian paganism—stone-veneration—yet gave it an Islamic veneer. This is in stark contradiction to the Torah’s absolute ban on such practices:

“You shall not make for yourselves an idol or set up an image or a sacred stone… Do not bow down to them or worship them.” (Exodus 20:4–5; cf. Leviticus 26:1; Numbers 33:52)

The Theological Problem

Muslims argue that kissing the stone is not worship but obedience to Sunnah. However:

Veneration of an inanimate object as a means of blessing is the essence of idolatry (cf. Isaiah 44:9–20).

The rationale, “we don’t know the wisdom, but we obey”—parallels blind ritualism, not rational monotheism.

If Allah truly despises idolatry, why would He command a practice identical to pagan rituals?

Furthermore, hadith literature that claims the stone is Allah’s “right hand on earth” implies physical representation, undermining Islamic claims of pure transcendence.

Allah Causes Idolatry

By instituting the Black Stone ritual, Allah becomes the direct cause of what the Bible condemns as idolatry. The true God declares: “You shall destroy all their figured stones… You shall not worship the LORD your God in that way.” (Numbers 33:52)

Yet Allah commands the opposite: kissing, touching, and venerating a stone that “can neither harm nor benefit.” This is paganism revived, not pure monotheism.

Worship: A Divine Redefinition Beyond Ritual and Structure

"The hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth."
— John 4:23-24

Worship Redefined by Jesus

When Jesus met the Samaritan woman at the well, He delivered one of the most revolutionary truths in religious history. Worship would no longer be bound to sacred geography—**"not on this mountain, nor in Jerusalem"**—but would be based on **Spirit** and **Truth**. This divine statement rendered obsolete any notion that worship must be tied to a **place**, **ritual**, or **object**.

Jesus, the Messiah, clearly disassociated worship from external structures. He introduced a new paradigm: **worship as relationship**—a moment-by-moment engagement of the human heart with the Living God.

What is Worship?

Worship is not limited to church buildings, rituals, liturgies, or dress codes. Worship is not a Sunday activity. True worship is involving God in **every single act of life**—from **eating an apple** to **running a business**, from **marital intimacy** to **raising children**, from **financial decisions** to **simple conversations**.
When you acknowledge that God created the apple you're eating and you thank Him for it—that is worship.
When a husband and wife recognize that their sexual intimacy is God's beautiful design and they involve Him in their love—that is worship.
When you run a business with God as your senior partner, seeking His wisdom and honoring His ways—that is worship.

Involving God in everything is worship. Leaving Him out of anything is sin.

Worship Is Not Location-Based

God cannot be contained in temples, shrines, or physical structures.

"However, the Most High does not dwell in houses made by human hands." **Acts 7:48**

There is no need to travel **thousands of kilometers**, perform **ritualistic circuits around a building**, or kiss a **stone** in hopes of gaining God's favor. Such practices are external and often devoid of the heart-to-heart connection God longs for.

Jesus did not instruct His followers to go to Mecca, Jerusalem, or any physical site. Instead, He taught them to live in **constant communion** with the Father, empowered by the Spirit.

Contrasting Worship with Ritualism and Idolatry

In many belief systems, religious acts involve facing a structure, bowing toward it, kissing an object, or traveling to a site deemed holy. In Islam, for example:
Muslims are required to face the **Kaaba** in Mecca when they pray.
During Hajj, millions travel to **circumambulate** a **cube-shaped building**, **kiss a black stone**, and perform ritual acts.
Some even **ask the stone** to forgive sins—though it is a stone.

Let's ask a serious question:

Is bowing down to a structure, touching a stone, and asking it for forgiveness not idolatry?

By the biblical definition, **yes**.

"They have mouths, but they do not speak; eyes they have, but they do not see… Those who make them are like them; so is everyone who trusts in them." **Psalm 115:5-8**

Idolatry is not just bowing to a carved statue. It is **ascribing divine significance to a physical object**—believing that God is somehow more present there than anywhere else.

To believe that God **"lives inside the Kaaba"**, or that forgiveness can be obtained by **kissing a black stone**, is to **reduce the infinite, invisible Creator to a location and object.**

This is not just theological error. According to the Bible, it is **demonic deception**.

Worship in the Everyday

God is not looking for rituals; He is looking for **relationship**. You don't need to be dressed like a monk or live like a priest to please God. You can be a mechanic, a mother, a doctor, or a delivery driver—and **worship God powerfully** by **inviting Him into every part of your life**.

- When you wake up, talk to Him.
- When you work, work with Him.
- When you are intimate with your spouse, celebrate His goodness together.
- When you make decisions, ask Him first.
- When you fail, run to Him immediately.

This is **true worship**. This is the **new and living way** Jesus made possible through the Spirit.

Worship as a Three-Strand Cord

"A cord of three strands is not easily broken." **Ecclesiastes 4:12**

In **marriage**, involving God transforms the union into a **threefold cord**. It becomes a relationship that is **unbreakable**, **sacred**, and **eternally blessed**.

In **business**, God becomes your **partner**, and the venture cannot fail—not because of profits alone, but because of **purpose**, **integrity**, and **favor**.

In every sphere of life, inviting the Holy Spirit in transforms the mundane into **divine moments of worship**.

Worship is **not about bowing to a structure**, **kissing a stone**, or **wearing holy clothes**. Worship is living in a **moment-by-moment awareness** of God's presence and involving Him in **everything you do**.

You don't need to travel to Jerusalem, Mecca, or any mountain. You can worship **right now**. You can worship while walking, working, weeping, or rejoicing. God is near, and He seeks those who will walk with Him in **spirit and truth**.

Let us leave behind the **dead weight of ritualistic religion** and embrace the **liberating joy of real worship**—a life saturated with the presence of the living God.

"In Him we live and move and have our being." **Acts 17:28**

Allah Commands Worship of Adam – His Visible Image

Islam's Contradiction: Prostration as Worship

According to Islamic theology, sujūd (prostration) is an exclusive act of worship reserved for Allah alone. Any bowing to someone or something else, even as a sign of respect, is strictly forbidden in Islam. Muhammad himself reportedly said:

"It is not appropriate for a human being to bow to another." (Ahmad 3/158; classed as ṣaḥīḥ by al-Albānī in Ṣaḥīḥ al-Targhīb)

Yet the Qur'an teaches that Allah commanded the angels to prostrate before Adam:

"And when We said to the angels, 'Prostrate yourselves before Adam!' So they prostrated themselves, except Iblis; he refused and was arrogant, and became one of the disbelievers." (Qur'an 2:34; cf. 20:116)

This immediately creates a theological dilemma: If prostration is an act of worship due only to Allah, why did He order it for Adam?

Adam – Created in Allah's Own Image

The problem intensifies when we examine Muhammad's teaching on Adam's creation:

"Allah created Adam in His image, sixty cubits tall…" (Sahih al-Bukhari, Book of Asking Permission; Sahih Muslim 40:6809)

According to this ḥadīth, Adam was fashioned in Allah's very form (ṣūrah) and size—sixty cubits (approximately ninety feet) tall. Early Sunni scholars confirmed that "His image" refers to Allah Himself:
*"The son of Adam was created *in the image of the Most Merciful." (Ibn Abi 'Āṣim, al-Sunnah 517; authenticated by Imam Ahmad)
Ibn Taymiyyah wrote: "There was no dispute among the early generations that the pronoun in the ḥadīth refers to Allah." (Sharḥ al-'Aqīdah al-Wāsiṭiyyah, 1/107)

Islamic orthodoxy even affirms that Allah has an "image" (in a way befitting Him) and attributes such as face, hands, and feet—mirrored in Adam, though "not identical."

Thus, by ordering the angels to bow to Adam, Allah effectively commanded veneration of His own physical likeness. This is strikingly similar to pagan concepts where worship of an image equals worship of the deity it represents.

Other Cases of Creature Prostration

Adam was not the only one. The Qur'an records another instance of human-directed prostration: "And he raised his parents upon the throne, and they fell down in prostration before him." (Qur'an 12:100; cf. Joseph's dream in 12:4)

Joseph's family bowed to him—a practice Muhammad explicitly forbade among his followers:

"Had it been permissible for anyone to prostrate to another, I would have ordered women to prostrate to their husbands." (Sunan Abu Dawud 2135; al-Tirmidhī 110)

So why did Allah endorse it in previous cases?

Muhammad Accepts Animal Prostration

Though humans were barred from bowing to Muhammad, he reportedly accepted the prostration of animals and trees: "A camel came and prostrated before him. The companions said: 'O Messenger of Allah, beasts and trees prostrate to you, and we have the greatest right to do so.' He replied: 'Worship your Lord and honor your brother.'" (Sunan al-Dārimī, 1/17; al-Tirmidhī 963)

But the Qur'an says every creature prostrates only to Allah (3:83; 13:15; 22:18). If these acts were permissible for Muhammad, why condemn them elsewhere as shirk?

Adam Forgiven for Muhammad's Sake

Islamic tradition goes further: Adam allegedly invoked Muhammad's name for forgiveness:

"O Lord, forgive me by the right of Muhammad." When Allah asked how he knew of Muhammad, Adam replied that he saw written on the Throne: "There is no god but Allah, Muhammad is the Messenger of Allah."

Allah then said: "Had it not been for him, I would not have created you." (Reported by al-Bayhaqī in Dalā'il al-Nubuwwah; cited in Tafsīr Ibn Kathīr on 2:37)

This indicates that Muhammad is elevated as a cosmic mediator, sharing in Allah's creative purpose and forgiveness plan—concepts completely foreign to true monotheism.

The Core Issue

Islam claims to be the purest monotheism, yet:

- Allah commanded angels to prostrate to Adam, a created being.
- Adam was made in Allah's image, implying a physical form.
- Animals and trees bowed to Muhammad.
- Adam's forgiveness was obtained through Muhammad's intercession.

- Muhammad's name is allegedly inscribed on Allah's Throne.

By Islamic logic, this constitutes shirk (associating partners with Allah)—the very sin Islam claims to eradicate. In reality, Islam institutionalizes creature-veneration under divine command.

According to the Qur'an, there is one transgression that Allah declares absolutely unforgivable if a person dies without repenting—the sin of shirk, which means associating partners with Allah. This crime is considered the gravest offense in Islam, as it challenges Allah's exclusive right to worship.

"[He] Who made the earth a resting place for you, and the sky a canopy, and sent down water from the clouds and thereby brought forth fruits as provision for you—so do not set up equals to Allah while you know [the truth]." (Qur'an 2:22, Sher Ali)

"Indeed, Allah does not forgive that partners be associated with Him, but He forgives whatever is less than that for whom He wills. And whoever associates partners with Allah has certainly committed a tremendous sin." (Qur'an 4:48; cf. 4:116, Hilali-Khan)

"And it was already revealed to you and to those before you: If you associate others with Allah, your deeds will surely become worthless, and you will certainly be among the losers." (Qur'an 39:65, Hilali-Khan)

Islamic teaching warns that shirk can take many forms—such as worshiping or praying to someone other than Allah, or attributing to any creature the unique qualities and roles that belong solely to Him.

Yet, as demonstrated here, the greatest violator of this principle is Allah Himself. The Islamic sources reveal that Allah commands acts of worship toward certain created beings, and even permits others to share in His exclusive divine functions.

The Absence of the Name "Yehovah" in Islam: A Theological and Historical Challenge

Islam claims continuity with the faith of Abraham, yet it **completely ignores the revealed, covenantal name of God—Yehovah (יְהוָה)**. This name, central to the Hebrew Bible, occurs nearly 7,000 times and is identified by God Himself as His memorial name for all generations (Exodus 3:15). It is the name by which Abraham, Isaac, and Jacob knew and worshipped the God of Israel.

In contrast, Islamic scriptures—most notably the **Qur'an**—never once mention the name **Yehovah**. Instead, they use the generic Arabic word **Allah**, which simply means "the god," and was already in use in pre-Islamic pagan Arabia. Theologically, this raises a crucial problem: **how can Islam claim to worship the same God as Abraham, while entirely omitting His personal name?**

If the God of the Bible revealed Himself as **Yehovah**, then **any system that does not preserve or even acknowledge that name** cannot be said to truly continue that revelation. This isn't a minor detail—it is **a core identity marker of the God of Scripture**.

Historical Challenges to the Islamic Narrative

Over the past few decades, serious historical and archaeological research has **cast deep doubt on the traditional origins of Islam**. The findings of several scholars—including some secular academics—suggest that the Islamic narrative may be **a theological and political construct** developed far later than claimed.

1. Dan Gibson - Petra vs. Mecca

Gibson, a Canadian archaeologist and researcher, has extensively investigated early qibla (prayer direction) orientations in mosques. In his work, such as **"Qur'anic Geography" (2011)** and **"Early Islamic Qiblas" (2017)**, he presents compelling evidence that **the earliest mosques faced Petra**, not Mecca. He argues that Mecca was **not known or central to early Islam**, and that the Qur'anic geography fits Petra far more accurately than the barren deserts of Mecca.

2. Tom Holland - The Making of Islam

In his book **"In the Shadow of the Sword" (2012)**, historian Tom Holland traces the emergence of Islam in the context of late antiquity. He notes that **the early Islamic empire formed its identity long before the Quran was standardized** and long before Muhammad's biography was fully developed. Holland suggests that **Islam evolved over time**—shaped by imperial needs rather than divine revelation.

3. Patricia Crone- The Absence of Mecca

Crone, a renowned Islamic historian and former professor at the Institute for Advanced Study at Princeton, co-authored **"Hagarism: The Making of the Islamic World" (1977)** and wrote **"Meccan Trade and the Rise of Islam" (1987)**. She questioned the traditional narratives and noted that **Mecca was not a known commercial or religious center** in the 6th or 7th century. Her research points out that there is **no mention of Mecca in non-Islamic sources from the early Islamic period**, which is stunning if Mecca was truly the religious hub Islam claims it to be.

4. Jay Smith - Critical Qur'anic Scholarship

Jay Smith, a Christian apologist and Islamic historian, has long emphasized that **the Qur'an, Muhammad, and Mecca are historically unverifiable**. Drawing from the work of Gibson and others, he argues that the Qur'an we have today was **standardized by political decree under the Abbasids**, and that **Islam's foundational texts are suspiciously late and filled with contradictions** when compared to contemporary history.

Theological and Historical Collapse

Taken together, the **theological silence on Yehovah**, the **absence of early historical evidence for Mecca**, the **questionable development of Muhammad's biography**, and the **late compilation of the Qur'an** all suggest one disturbing but increasingly unavoidable conclusion:

Islam is not a divine continuation of the Abrahamic faith, but a man-made system, possibly formulated during the **Abbasid period (8th–9th centuries)** to consolidate Arab religious and political authority.

Its **claim to be rooted in Abraham is dismantled by its ignorance of Yehovah**, the very name by which God revealed Himself to the patriarchs. Its foundational stories about **Adam, Abraham, the Kaaba, Mecca, and Muhammad** are **riddled with contradictions**, unsupported by archaeology, and unknown to early historical records.

Final Verdict: The Last Nail in the Coffin

The absence of the name **Yehovah** in Islamic scripture is not a trivial oversight—it is a theological indictment. A religion that **claims to follow the God of Abraham** yet **never utters His name**, cannot truly be of Him. When coupled with **the mounting historical and archaeological evidence**, the conclusion becomes inescapable:

This is the last nail in the coffin of Islam.
A belief system built on omission, revision, and invention cannot stand under the weight of truth.

Global Muslim Population: 2024 Estimate:
Total: ~2 billion Muslims: % of Global Population: ~25%

By Region (% of World Muslim Population)	
South Asia	31%
Southeast Asia	13%
Middle East & North Africa (MENA)	20%
Sub-Saharan Africa	15%
Europe	2.5%
Central Asia	3%
North America	1%
Latin America & Caribbean	<0.5%
Oceania (Australia, NZ, etc.)	<0.3%

Top 15 Countries by Muslim Population

1	Indonesia	240 million	87%
2	Pakistan	230 million	96%
3	India	210 million	15%
4	Bangladesh	165 million	91%
5	Nigeria	110 million	~50%
6	Egypt	100 million	~90%
7	Iran	85 million	98% (mostly Shia)
8	Turkey	83 million	~99%
9	Algeria	45 million	~99%
10	Sudan	45 million	~97%
11	Iraq	42 million	~99%
12	Morocco	38 million	~99%
13	Afghanistan	38 million	~99%
14	Saudi Arabia	37 million	~100%
15	Ethiopia	35 million	~33%

Sunni vs. Shia – Global Estimate

1.	Sunni	~85-90%	Most Muslim countries
2.	Shia	~10-15%	Iran, Iraq, Bahrain, Azerbaijan, parts of Lebanon, Yemen